

---

 N° XXXIV.—MONDAY, JULY 2, 1798.
 

---

*Humble! and fair greeting to this Company.*

SHAKSPEARE.

---

**B**EFORE We take our leave of the Public, We think it right to discharge our Obligations to several of our Correspondents, to whom the pressure of the immediate topics of the day has often prevented us from paying that attention which our own feelings prompted, and which their kindness certainly required at our hands.

With one sort of Correspondents, indeed, those who have obligingly supplied Hints, and suggested Subjects of Observation, We flatter ourselves that We cannot be accused of having shewn ourselves guilty of ingratitude: as there is perhaps scarcely any one to whom we are indebted in this way, who will not have seen either full use made of his communications, as soon as it was possible for us to turn our thoughts to the several matters at which they pointed, or sufficient reasons given (in a way perfectly intelligible to the Writer himself, though perhaps to no other person), for our silence on any particular subject.

We dedicate the whole of this Number to the Favours of Correspondents.—At the head of them We are happy to be enabled to place a Third Letter from DETECTOR,

which winds up the subject of the pretended TREATY of PILNITZ : acquitting Us thereby of an engagement early taken on our part ; and forming, together with his two former Letters, so complete and masterly a Refutation of the absurd calumnies so long and so industriously circulated by the Friends of *France*, here and on the continent, as to the Aggression upon *France* by a supposed *Confederacy* of the CROWNED HEADS of EUROPE, as must, We should hope, set that subject at rest for ever.

---

TO THE EDITOR OF THE ANTI-JACOBIN.

COALITION OF KINGS.

Ου δι' ἀποβολῆς καὶ ἀφαιρέσεως, οὐδ' ἀσφοδὲς ἦ

ῥυθμὸς ἐπιφανὴς αὐξάνει αἰὶν τινος,

Δι' ὧς φυλαττοῦται τὰ τοιαῦτ' ὁρθῶς ἐχέει.

MENAND. FRAGM.

SIR,

IT having been shewn that the pretended Treaties of PAVIA and PILNITZ are not only unsupported by proof, and inconsistent with each other, but also that they abound with internal evidence of Forgery, little more remains to be said respecting these celebrated documents of Jacobin History. It will be for those who may hereafter rely on them, to adduce some authority in their support, to find some means of reconciling them with each other, and of making them consistent with themselves.—Till then, every presumption is against them. But even when these difficulties shall have been

SUR-

surmounted, there will still remain many circumstances of direct, and positive proof, applying not merely to these particular Fabrications, but to the whole pretence of a *hostile Confederacy against France*, formed, as it is said, by the Continental Powers, and countenanced by the British Government.

This tale has too long deceived the ignorant, and embarrassed the loyal and well-disposed. It has, however, begun to lose its currency in this Country. Late events have shaken the faith even of the most credulous, and the defence of the Conduct and Principles of the French Republic, is no longer a favourite theme of eloquence with British Patriots. Even Mr. Fox declares that "*FRANCE HAS NOW THROWN OFF THE MASK, if indeed,*" as he is pleased to add, "*she ever did assume it*." That the mask was assumed, and that it deceived Mr. Fox, and his Adherents, it is very much their interest that we should believe. For what other plea can be found for any part of their Public Conduct? It is well, however, if they are even now undeceived, and if they have at length recognized the savage features of that turbulent and sanguinary Democracy, through all its flimsy disguises of Liberty, Philanthropy, and Peace.

If any thing be still wanted to strengthen their Conversion, it may perhaps be found in the decisive refutation of the trite and hackneyed story of a *COALITION* of *KINGS*, by whose aggression the unoffending French were driven to the necessity of War. The task is not difficult, nor will the discussion be long. The origin, operation, and existence of such a Coalition, if ever it

---

\* See his late Speech at the *Whig Club*.

did exist, must have been comprised within the compass of a few months. In the beginning of 1791, all the principal Powers of Europe were armed against each other. It was not till the autumn of that year, that the Preliminaries of Peace were signed between *Russia* and the *Porte*; and in April 1792, War was declared by *France*.

At the end of August 1791, the interview took place at *Pilnitz* between the Emperor *LEOPOLD* and the late KING of *PRUSSIA*. The very terms of the Declaration then published by these two Sovereigns, respecting the Affairs of *France*, supply decisive evidence, not only that no hostile Confederacy had before that time been entered into, nor indeed any League or Concert whatever on the subject, but also that none such was formed at *Pilnitz*. For this Declaration (a Paper perfectly frivolous, and nugatory in its tenor and effect), refers in every part of it to some *future* Concert, the result of an understanding to be established among all the Powers of Europe. And the whole of the assurances, weak and unmeaning as they are, which this Instrument contains, are expressly made dependant on that groundless and visionary expectation.

The Marquis de *BOUILLE*, an unquestionable Witness on this subject, and who came to *Pilnitz* with the most sanguine ideas of Extensive and Combined Operations which he supposed to be in agitation, states himself\* to have been completely undeceived by this Declaration. "It amounted," as he justly observes, "to nothing. The two expressions, *then*, and *in that case*,

---

\* *BOUILLE's* Memoirs, P. 423.

"posi-

" positively shewed that the intervention of *all* the other Powers was necessary before the EMPEROR, or the KING of PRUSSIA, would take any offensive and active measures. The views of the EMPEROR," he adds, " were pacific, while those of the KING of PRUSSIA, on the contrary, were entirely hostile."—So far were these Sovereigns from having then laid the foundations of an extensive Confederacy, that they were not at that moment acting in concert on the subject, nor even agreed in their opinions and views respecting it.

There were other circumstances that might have undeceived a less experienced and penetrating Statesman than M. de BOUILLE. The personal interviews of Monarchs are seldom the occasions chosen for the transaction of important business; nor were the Characters of those two Sovereigns likely to create an exception to the general rule. The French Princes were not invited to this Conference, which they certainly would have been, if their cause had been the object of it. No Military Preparations were then, or long afterwards, made, either by *Austria* or *Prussia*. Measures were not taken even for their own defence, much less for commencing hostile Operations against *France*. In *Luxembourg* itself, Mons. de BOUILLE tells us there were not three thousand men. In *Flanders* the case was still worse—the whole Frontier had been dismantled; and even so late as in the Spring of the following year, it was still found destitute of all means of defence.

The past conduct of the Austrian Government had indeed afforded the most abundant evidence, that its System was (as M. de BOUILLE describes it from the mouth of the EMPEROR himself, and of his Principal Officers and Ministers), uniformly and invariably pacific. At the

time of the Arrest of the KING of FRANCE, a decisive moment had been lost. If the EMPEROR had then followed the example which the KING of PRUSSIA had recently set him; if he had then acted in behalf of a Brother and Ally, as good Faith, Honour, Justice, and Policy required, years of calamity, and torrents of blood would have been saved to Europe. The Regicide Party in France, though daring, was as yet comparatively weak. A great body of the People were still attached to the Constitution of 1789, which they considered, like some of our *English Statesmen*, as the *utmost effort of Human Wisdom*; and the interposition of so powerful an Ally, would at that moment have been decisive in the scale,

Faithful to his pacific system, LEOPOLD hesitated and temporized. He studiously sought for delays which could only be ruinous to himself. For those measures which the crisis required from him alone, he applied to other Powers, disunited from him, and divided among themselves. Even to them he proposed only that they should concur with him in useless and degrading representations: and he totally omitted to hold out to them any bond of union, any means of joint co-operation, any object of common interest.

Such was the nature of the Circular Letter which he wrote from *Padua*, about the beginning of July, on receiving the first intelligence of the KING's arrest.—The same character appeared in the Declaration published at *Pilnitz* in August; and still more strongly in the Notification which he made in the November following to all the Courts of Europe, on the occasion of the KING's acceptance of the Constitution—an act which, in defiance of Truth, Reason, and Common Notoriety, he

he affected to consider as voluntary, and which he assigned as a motive for suspending even the feeble steps which he had already taken towards the establishment of a General Concert in Europe, with a view to common security.

By the same Principles, of which many other instances might be given, his whole conduct was guided, to the very moment of his death ; and no man who reflects upon these particulars, can doubt the assertion of the ELECTOR of MAYENCE, " a Prince," as Mr. de BOUILLE says, " intimately connected with the Cabinet of Vienna," and who said to him, when the French declared War soon after the death of LEOPOLD—" *You are happy that the French are the Aggressors, OTHERWISE YOU WOULD HAVE HAD NO WAR \**."

If then this was the situation and system of *Austria*, the principal Member of this supposed Confederacy, what was that of *Great Britain*, by whom it is so often asserted to have been planned, or at least encouraged ? It would be easy to multiply proofs of the falsehood of that assertion. Three testimonies, however, may suffice, any one of which would be decisive. They are those of the KING of SWEDEN, of the Emperor LEOPOLD, and of M. TALLEYRAND, now Minister of Foreign Affairs to the Directory ; but at that time employed by his unhappy Sovereign to conduct the Negotiations of France at this Court.

The KING of SWEDEN as it appears from M. BOUILLE's Memoirs, really was forming at that period romantic projects of acting in support of Monarchy in France. There are in that Work, several of his Let-

---

\* BOUILLE's Memoirs, P. 458.

ters which prove it; and in one of these, of so late a date as September 1791\*, it appears that so far from looking to any assistance from *England*, he entertained serious doubts even of her acquiescence in these designs, and expressly says, "The NEUTRALITY of *England* " would be a great point."—And in another, written in the December following, he speaks of the Naval preparations of France, without intimating the slightest hope that they would be opposed by this Country.

On the 12th of September †, the Emperor LEOPOLD, conversing with M. de BOUILLE, told him that he had received a Letter, in which the British Government expressed to him its determination TO OBSERVE THE MOST SCRUPULOUS NEUTRALITY. And in May 1792, after the Declaration of War against *Austria*, which *France* affected to justify on the ground of the pretended concert against her, TALLEYRAND being sent over here to negotiate in conjunction with CHAUVELIN, was the bearer of a Public Letter to his MAJESTY from the KING of FRANCE, in which the latter, in express words, thanks his MAJESTY "for not having become a Party to the " Concert formed by certain Powers against France."

This examination is surely sufficient. If neither *Austria* nor *England* were parties to the pretended Confederacy, it is of little importance to examine into the miserable weakness of *Spain*; to enquire with what views the EMPRESS of RUSSIA excited the KING of SWEDEN to pursue his projects, and at the same moment thwarted the measures he was taking in support of them ‡;—or to

---

\* BOUILLE's Memoirs, P. 434.

† *Ibid.* P. 428.

‡ *Ibid.* P. 436.



attempt to dive into the mysterious and contradictory schemes of *Prussia*. Each of those Powers might have its separate objects of pursuit, and policy. The Court of *Madrid* was, however, certainly in no disposition or condition to form Confederacies against *France*; and the two *Northern Powers* were neither in union with *Spain*, nor with each other. Of the smaller Powers and States of Europe, still less need be said. It is but too evident, that from the commencement of this struggle up to the periods of their successive ruin, they had but one wish, and laboured, but laboured ineffectually, to maintain their Peace, and to preserve their existence, by a series of humiliating compliances, such as served only to inflame the arrogance of a Government continually increasing in its Pretensions, and pursuing, in one unvaried line, its unalterable and inherent enmity against the Tranquillity of every State, and the Happiness of every Nation.

I am, &c.

DETECTOR.

---

### IRELAND.

---

WE have avoided, with a caution that may have surprised many of our Friends, but for reasons of which We think our Friends would see the prudence and propriety, all temptation to enter into the political questions that now agitate *Ireland*—But We cannot refuse to a deserving and sensible Correspondent, the insertion of the following Remarks upon the constant virulence which the *Morning Chronicle* thinks itself justified in pouring forth against the men who have made so stout and (We  
thank

thank God) so successful a stand against the Rebellion in that Kingdom.

---

TO THE EDITOR OF THE ANTI-JACOBIN.

---

SIR,

THE *Morning Chronicle* having thought fit to traduce two respectable Families in Ireland, by attributing to them exclusively the late alarming state of that Kingdom, I beg leave, through your Paper, to offer the following Remarks to the consideration of those whose credulity might otherwise be imposed upon by the malicious Falsehoods of that and other Jacobin Prints. The *Morning Chronicle* asserts roundly, that "the CLARES (as, with its usual accuracy, it styles Lord CLARE) and BERESFORDS, have caused the Civil War, and are GUILTY OF THE BLOOD NOW SHEDDING in Ireland."

These are heavy charges. One should have imagined that common decency and humanity would have hesitated, —that the most uncommon impudence would hardly have ventured, to pronounce any one man, or set of men, the exclusive cause of the Scenes of Murder, Pillage, and Desolation, which have been acting in Ireland, without giving one thought to the *Principles*, the accursed Principles of *France*, which, after having laid waste the Country in which they sprung, have carried War, and Wickedness, and Misery, into every other Country in Europe, where the arms or the arts of *France* could open them a passage.

The fiend-like Spirit of Faction never prompted a more desperate and shameless Falsehood.

Let Us see if We cannot find some motive for such vileness and stupidity, more obvious, and coming more

home to the business and bosom of the *Morning Chronicle* and its Supporters, than the mere warmth of discussion upon a great Public Subject. That alone could not account for such rancour.

With respect to the CLARES, *alias* Lord CLARE, it is undoubtedly true, that he is supposed to have resisted in the first instance, the repeal of some few of the Restrictive Laws against the Catholics.—But his resistance was not long.—The Laws were repealed. Is there in this any thing to bring down upon his head the guilt of all the blood that has been shed in Ireland in this unnatural and unprovoked Rebellion? There is not a *Protestant-ascendancy-Man* in Ireland, not a *Parader* round KING WILLIAM'S *Statue*, not a *Whig* of them all, but has done as much—though some of *them*, undoubtedly, changed their tone a little sooner, and Why?—not out of regard to the Catholics—but because the Catholic Question offered a fair handle to Party violence; and was taken up as an instrument of factious opposition, which, joined with the Question of Parliamentary Reform, might, and did shake the Government of Ireland to its foundation.

So much for Lord CLARE's resistance to the Catholic Claims. But he is a Judge as well as a Politician.—In this character how has he acted? There is but one voice throughout Ireland—Party itself has never dared to impeach his character in this respect. No man ever discharged the duties of the high Office that he holds, more entirely to the satisfaction of his own Country. No man ever contended more strenuously, at all times, and under all circumstances, for the maintenance of a close and permanent connection between that Country and Great Britain.

Where

Where then is his crime? Does the *Morning Chronicle* know why it is bidden to traduce him?—Let the *Morning Chronicle* ask its Employers if they happen to remember any such question as that of the *Regency*?

As to “the BERESFORDS,” it is in the first place to be observed, that no Individual of that Family has now, or ever had, a place in the Cabinet. Even the *Morning Chronicle* might have known, that being First Commissioner of the Revenue, does not necessarily give a man any share in the Administration.

The Gentleman, who is the particular object of so much Jacobinic obloquy, has now been in the service of Government near thirty years, and the business of his station leaves him little leisure for other avocations: he has nothing to do with Ministers, but to send them his Accounts, and has seldom, if ever, spoken in Parliament, but on that particular branch of Public Business, for which only he is responsible. Mr. BERESFORD has not spent his patrimony at a Gaming-table, or his Evenings over the Bottle; he does not harangue at Political Clubs instead of attending his duty in Parliament; has never been known to assert one day, what he has been forced to deny or explain away the next; neither has he studied the Law, to try how far it can be perverted; in a word, Mr. BERESFORD is a sincere lover of his Country, and, what is still a greater crime in the opinion of the *Morning Chronicle*, he holds a place for which a Member of the late Irish Opposition has long had an ardent desire.

Of Lord WATERFORD, the Head of the BERESFORD Family, it is not necessary to speak, as neither he, nor any of his Sons, hold any employment under Government, except commanding a Militia Regiment be construed

construed into having a Place. It is well known, that he is an amiable and an honourable Man. And it may not be amiss to add, that this Nobleman, together with the rest of this "sanguinary Family," have constantly resided on their own Estates, and spent immense sums in improving them. It is probable, therefore, that they may be as good judges of the real state of Ireland as the *Whig Club*, the *Corresponding Society*, or the *Morning Chronicle* itself.

I should have hoped that late circumstances might have taught the *Morning Chronicle* a little caution. What if one of those "sanguinary and cruel BERESFORDS," whom it so wantonly labours to provoke, should find leisure to take the opinion of a Jury, on one of the most atrocious Libels ever ventured upon by that or any other Paper?

I am, Sir, your humble Servant,

HIBERNICUS.

THE following Article is of the nature of those Communications, which, as We have already observed, "are intended to supply Hints, and suggest subjects of observation;" as such, We should have noticed it in the manner before described, rather than have given it to the Public in its present shape, had not the approaching termination of our labours put it out of our power to do so.

Those who are in the habit of looking at Our *Answers to Correspondents*, will see that this is not the first time PERSEUS has favoured us with his admonitions. In a former communication he objected to Mr. HIGGINS's illustration

illustration of "COCK-TAILED MICE," by the Ovidian phrase "*Coctilibus Muris*," informing us, "that *MURIS*, in the original, was derived from *Murus*, a WALL, and had nothing to do with *Mice*." We have consulted our AINSWORTH, and find the fact to be as he states it. We hardly need add, that his remarks will be carefully treasured up against a subsequent Edition. —In his present Favour, it will be seen that he again speaks with some acrimony of our favourite Poet. We take some credit to ourselves for our impartiality, in publishing so severe a stricture on our own Taste and Discernment; We might indeed indemnify ourselves for it, by publishing a variety of Communications, expressive of the pleasure and advantage with which our Works, as well as Mr. HIGGINS's, have been perused, and of the regret which is felt at their discontinuance—But We forbear.

---

#### TO THE EDITOR OF THE ANTI-JACOBIN.

---

SIR,

PERSEUS (not PERSIUS, but *Gorgonis anguicomæ Perseus superator*) begs to be informed, through the medium of your Paper, whether you ever communicated to Government \* the existence of a dangerous Lodge or Encampment of *Knight Templars* in London, which ap-

---

\* This is a home question, and might "*inimute us of vanity*," as SHAKESPEARE says, if answered in the affirmative. All, therefore, that we shall venture to say on the subject is, that if PERSEUS will look again into those encampments of *Knight Templars*, which he so justly trembles at, he will find our reply in their present state of confusion and alarm.

pears to be of the utmost consequence, as the probable hiding place and focus of action of some Irish Delegates, or Chief Conspirators in England? He is sorry to see that their Champion, Mr. HIGGINS (who makes the Waiter in the *Rovers* a Knight Templar, replying to his Mistress. "It ought to be still more so, in proportion as it is generally more pure," (viz. his conscience, than that of a Prince, implying, that a Prince's conscience is seldom, if ever, pure); and continues *with enthusiasm*, "He who can spurn at wealth, when proffered as the price of crime, is greater than a Prince"), which plainly insinuates, that Princes are so mean as to get wealth by crimes (see ANTI-JACOBIN, p. 425, of this vol.) has prevailed to make your Paper the vehicle of their principles which tend to undermine Morality, Religion and Government, by giving publicity to his poisonous fictions; which certainly, to a well-informed mind, may cause a hearty laugh, such as the ludicrous Song by ROGERO, and the droll idea of placing syllabubs in the Bar room of an Inn at *Weimar*, a drink never made use of, nor even known in Germany, nor have they any proper Bars or Bar-rooms there, but Kitchens and Pantries. Also the pretty Anachronisms, which prove that the Rights of a Libertine are not restrained by common rules, and would fain persuade every body to put himself above them.

As Mr. HIGGINS seems to be so *well* acquainted with Germany, he may know something of their *Knight Templars*, and perhaps may have heard of PASCUAL, who rescued BEN BINA from the daggers and poisons which the Conspirators had prepared, when he exposed their mischievous tendency.

Let not the *Knight Templars* succeed by disseminating their principles, and afterwards, by swearing in the multi-

multitude in England, when ripe, as they have done in Ireland; and let a PASCUAL be found to neutralize their poison, and to oppose their progress. If the occult Lodges are not checked, England cannot escape a French Revolution (as BARRUEL observes.)

I have read a very pleasing Anecdote in the *Times*. It is in substance as follows:—A Drummer being taken prisoner by the Rebels in Ireland, being demanded to drum, leaped upon it, and broke it to pieces, exclaiming, “No, the King’s Drum shall never be so dishonoured, as to beat for the Rebels!” It is added, and I repeat it with sorrow, that the inhuman rascals instantly murdered the poor honest Lad, whose sentiments proved his noble *loyal* mind. Such sentiments I should wish to see inculcated in the minds of the Nation, as an antidote, and an opposition to the bombastic misguiding jargon of Sir WAITER, Kt. and Co. The finest poetical diction thrown away on mean and vile subjects, as for instance, that the noble passion of Love

“Shrinks shrivell’d *Sbrimps*, and opens *Oysters*’ hearts,”

beautiful as the thrice-repeated *shr* may be, does not convey any thing like the pleasure which some of the pretty and striking Imitations of HORACE, in your Paper afford, as “*Rhodanique potor*,” rendered thus, “And P—T made merry by Champaign.” This is innocent mirth and real wit, without detracting from the greatness of a worthy and able Minister. Also HORACE’s transformation (poetically) into a Swan (the Bird, or Fowl, of APOLLO), very well imitated in the *Metamorphosis* of a Mr. Something AD—R into a stupid *Goose*, with all its pleasing analogies, &c. is really charming.



But when I read the avowal Mr. H. makes of his end "to unhinge the present notions of Men with regard to *Civil Society*, and to substitute in lieu of a *sober and regular discharge of the duties*, &c. a *wild desire of undefinable latitude and extravagance*, &c. a contemptuous *disgust at all that is*, and a persuasion that *nothing is as it ought to be*—to operate a general discharge of EVERY *Man from every thing that Laws DIVINE and human*," &c. (See ANTI-JACOBIN, p. 416);—I cannot help thinking the man must be stark mad, or very blind, who wants thus to plunge us into barbarism, by such disorganizing hellish Principles, if he really is in earnest.

Saturday, 23d June, 1798.

---

THE remainder of the Communications which make up this Number, We give without any Preface or Introduction, classing only under their respective Heads the ARTICLES of POETRY and FOREIGN INTELLIGENCE; and returning to the Authors of them, and of all other Favours, our most sincere Thanks for the Assistance, the Advice, and the Encouragement which they have afforded us.

---

#### TO THE EDITOR OF THE ANTI-JACOBIN.

---

SIR,

WHATEVER may have been the immediate Political Causes of the French Revolution, there is no man who is not persuaded that the minds of the People of that Country had been gradually prepared for it, with all the

VOL. II.

OO

horrors

horrors and excesses which have attended its progress, by that false PHILOSOPHY which had for some time been gaining ground in the World, and which, being reduced into a regular System, was made use of to forward the views of men of desperate ambition and profligate lives.

In the success of this scheme, the ordinary calculations of men have been baffled. It had hitherto been conceived, that a disbelief in Revealed Religion arose from a refinement and corruption of manners, which effacing from the mind all regard and reverence for every thing sacred, left it in a state of total indifference, as to what might be taught or believed upon such subjects by the rest of mankind. But the French Revolution has proved, that Enthusiasm does not belong only to Religion; that there may exist as much zeal in blaspheming God as in praising him; as much spirit and perseverance in demolishing his Altars as in defending them.

This spirit of PHILOSOPHY having been employed by Jacobins for the purpose of destroying Order in *France*, and of subjugating so many other Countries, it becomes a matter of consequence to enquire how far it could have been resisted in its commencement, and whether we have yet the means in our power to oppose its progress. It appears clear, that this enthusiasm for Infidelity could only be resisted by some principle as powerful as itself. A spirit of RELIGION ought to have been opposed to the spirit of PHILOSOPHY; but unfortunately the Irreligion of the Higher Orders in France, rendered this impossible, and left the Country therefore at the mercy of the Philosophers. It is obviously owing to the same want of Religion, that some of the fairest Countries in Europe have been subdued; and I fear not to declare, that RELIGION may,

may, but that RELIGION only can, save the World from the further progress of these evils.

If we can raise a proper feeling of RELIGION, we shall have many advantages over our Enemies. The spirit of PHILOSOPHY, even in the course of its success, has in some degree spent itself, and has therefore no longer all the power of a new Principle. The spirit of RELIGION would rise with new vigour, and could not fail to have the effect which Truth must always have, when in the face of day it opposes itself to Falsehood.

Although the Characters of Individuals, who are called upon to fill Public situations, must at all times have been considered as a subject of importance; in the present state of Society, it is become of infinitely more consequence, than at any former period. In former times, the real Characters of Men were little known, beyond the circle of their immediate connections; but in the present day, every trait in the Characters of those who have acquired the least consideration in the World, is brought to light, and becomes a topic of general conversation.

In former times, the prejudices of Mankind inclined them to revere Authority as such, and to presume good qualities wherever it existed. But these prejudices have been eradicated from the minds of men; authority has lost all its charm, it is become rather the object of jealousy than of reverence; it is no longer able to support itself, and can only be upheld by the moral characters of those who exercise it. It cannot be doubted that the character of our SOVEREIGN, and of most of those who constitute his Government, has been one of our great preservatives against Jacobinism.

But if the Government of this Country should ever be thrown into the hands of A PARTY, the greatest part

of whose Leaders have dissipated their fortunes in their youth, and have since endeavoured to repair them at a Gaming-table; who have been notoriously inattentive to every duty of Religion, and some of whom are known to deny its Divine Authority; who, without the excuse of youth, are actually living in a manner which outrages all decency.—If the Government should ever fall into the hands of such a Party, the Country is infallibly ruined.—As men of this description would not have it in their power to appeal to the virtues of mankind in their favour, they would endeavour to excite their vices.—On these only could they rest for the security of their power; and how deplorable must it be, to reflect on the Anarchy which must immediately ensue from such a conduct, and on the Despotism, which here, as in France, must ultimately succeed it.

I trust that these reflections will not be lost on my Fellow-Countrymen: Let them consider coolly what has been advanced, and they will learn to distinguish those Persons whom it is their interest to support, from those whom a regard for their own safety, as well as every feeling for the Honour and Peace of their Country, should induce them to oppose. I remain, Sir, your's, &c.

A CHURCH OF ENGLAND MAN.

---

---

### MANNERS AND CHARACTER OF THE AGE.

*To the Editor of the Anti-Jacobin.*

SIR,

IN a recent Debate in the House of Commons, Mr. SHERIDAN took occasion to draw a very flattering picture of the manners and disposition of the present age.

He congratulated the House on "the increased amiability which every where shews itself in private life; on the conciliating, mild and generous feelings, which seem to be every day extending themselves among all descriptions of persons." That Mr. SHERIDAN has abundant reason to compliment the gentleness and liberality of the age, no one who has observed the language and conduct which the Public have so long endured on the part of that Gentleman and his Political Associates, can doubt for a moment. But I must beg leave to say, that when I observed such compliments proceeding from such a quarter, it occurred to me that it might be well to put ourselves upon our guard, and to remember the good old maxim, *timeo Danaos et dona ferentes*; and upon a little reflection, I was convinced that the qualities to which the Hon. Gentleman alluded, however specious and captivating at first sight, instead of being friendly to Virtue, tend rather to encourage the progress of Vice, and that they are peculiarly favourable to the success of that system, to which your labours, Sir, are particularly opposed, but which the Party with which Mr. SHERIDAN acts, seem determined to patronize, at the risk of every thing which they can picture to themselves as valuable or desirable in this life—I need scarcely say, that I mean the System of JACOBINISM.

I am very ready to admit, that our improvements in Civilization and Literature have, in many respects, produced an advantageous effect upon our manners. We are certainly entitled to say, from experience, "*ingenuas didicisse fideliter artes, emollit mores, nec sinit esse feros.*" But if we take a comprehensive view of the subject, and poise the scales with impartiality, I believe that we shall find no cause to felicitate ourselves upon a comparison of

the present with the former times. I fear, Sir, that, upon such a comparison, the age in which we live will appear to be distinguished by a great and alarming increase of infidelity, and by a growing profligacy of manners, particularly evidenced by the most frequent, flagrant, and aggravated violations of the nuptial tie. Nay, when we observe the loose and indecent attire, in which our half-dressed females present themselves, without a blush, to the public eye, it is impossible not to conclude that shame, the last barrier of virtue, is taking its leave even of that part of the fair sex, who would scorn any imputation on their character. But, in another point of view, the present times exhibit a still more unfavourable and alarming aspect.

I am not conscious of a cynical disposition; but I must confess, that according to my observations, the character of the age is a mental indifference and apathy—an insensibility of disposition—a selfishness of so narrow and contracted a kind, as to defeat its own purposes—an absence of shame—a contempt for opinion—a disregard to appearances, to events, and to consequences. It seems to me that the human mind is becoming callous, and approaching to a state of torpor. This dreadful change may in a great degree be attributed to a long series of prosperity—to habits of ease and indulgence, as well as of luxury and dissipation—to the facility with which not only the necessities, but the comforts of life may be obtained. The vigour both of mind and body depends upon exertion; and both become debilitated in proportion as their powers are suffered to lie dormant. The great improvements which mankind have made in Commerce, Agriculture, and Arts, enable them to acquire the means of subsistence at a much less expence of labour, than

heretofore was necessary for the same purpose; and every class of Society is in the possession of enjoyments, which were formerly confined to those of a superior station.—Hence it is, that those habits of industry, economy, and self-denial, which are calculated to infuse vigour into the mind, are considerably weakened, and the langour and love of ease, which have succeeded to activity and diligence, have produced habits of life, which are calculated, by a kind of reaction, to increase the cause from which they proceed. Among those habits, may be reckoned that new arrangement of time, which excludes the invigorating influence of early rising and early rest, and which obliges us, that we may be able to drag through our business, to delay our meals until the stomach has almost lost its powers of converting them into the means of nourishment and strength. The consequence of all this appears to be (not an improvement in virtue, as Mr. SHERIDAN supposes) but a change of vices—a change, in my opinion, much for the worse—a change analogous to that which takes place in the human body, when, instead of the raging fever, which indicates a vigorous constitution, the deadening palsy exhibits a melancholy proof of the decay of the animal power.

To this alteration in the character of the age, may be ascribed the alarming progress, and indeed, the existence of Jacobinism, which as naturally proceeds from such a cause, as contagion from putrefaction. What else could have engendered such characters as the modern Philosopher and the cold-hearted Jacobin, who, without a feeling of repugnance, or an emotion of pity, can continue and accomplish the destruction of the whole human race? What else could have produced a system of such boundless mischief, as that which has for its object the over-

throw of all the political and religious establishments of the earth—of the social order of the whole world. The obvious want of spirit and energy to defend those establishments, could alone have afforded occasion to so flagitious a project. Such a design would, probably, never have been conceived, if the human mind had been in its full vigour. But certainly it would never, in that case, have been attended with such success as we have now occasion to deplore.

But, perhaps, it may be asked, do not the conception of so daring a project, and the energy with which it has been pursued, abundantly refute my hypothesis of the mental apathy of the age? I answer, that these circumstances only prove the proneness of human nature to what is evil. The soil, from which labour alone can derive a rich harvest of nutritious grain, will spontaneously produce, in great abundance, the rank and noxious weed. And at all times, the smooth and flowery descents of Vice have presented an easy and tempting passage to those who have wanted resolution and vigour to ascend the craggy steeps of Virtue. But the infernal System of Jacobinism is so contrived as to call into action every corrupt and criminal propensity, and even every foible and weakness of human nature. It not only holds out a gratification to every species of Vice, public and private, but it can assume the semblance of Virtue, in order to cajole those who are conscious of no other wish than to promise the happiness of their fellow-creatures; but who, for want of sound and sober judgment, and by their credit for good characters and good intentions, are easily rendered the greatest foes to that happiness. It can enlist in its service the mad Speculist and the Fanatical Reformer, as well as the most dissolute of mankind. It can  
address



address itself to every description of persons. It flatters the young with an early independence—the vain with consequence—the ambitious with power—the restless and discontented with a change—the vicious with an indulgence of their passions—the inferior orders of Society with an equalization of rank and property, and every one with a removal of those restraints which he finds most irksome and grievous. No wonder then that this insidious and active principle, combining into one action, and directing to one end, the endeavours of all, who, from whatever motive, are dissatisfied with the subsisting order of things, and favoured by a relaxation of every religious and moral principle, by a licentiousness of manners, and by a listlessness and lukewarmness on the part of its opponents—no wonder then, I say, that this principle of Jacobinism should have made so alarming a progress toward the overthrow of every social institution. On the contrary, if the well-disposed part of mankind do not instantly rouse themselves to a sense of their danger—if they do not open their eyes on the gulph which is before them, and (laying aside that pernicious moderation, candour and liberality, which have fostered the mischief into its present magnitude), if they do not call forth all their powers to avert the impending ruin—the only wonder will be, if, in a very short space of time, they do not see the whole Earth become one vast Theatre of Anarchy, Carnage and Desolation—one universal exhibition of those tragical Scenes, of which the French Revolution has been but the rehearsal, and which will terminate in the subjection of the miserable and spirit-broken survivors of the human race, to the merciless domination of the vilest of the species. Indeed, Sir, when I think of the astonishing unconcern with which mankind

kind contemplate the tremendous example of France, and of every Country where either French arms or the French principles have gained an ascendancy, I cannot help giving way to an apprehension that such infatuation is the result of supernatural influence, and that it has been decreed by Providence, for the benefit of posterity, to make the example more complete, and to warn future ages, at the expence of the present race of men, against the adoption of those principles, which, under the imposing names of Philosophy, Philanthropy and Freedom, attack the very foundations of Society, by inspiring a contempt for all authority, human and divine.—Heaven grant that this melancholy apprehension may be unfounded! At all events, it is our duty to exert our utmost endeavours to counteract the growing mischief; and for my part, I am determined, in case of the worst, not to have my portion of the general woe aggravated by the reproaches of my own conscience, but to secure to myself the consolatory reflection of having omitted nothing, within the scope of my humble powers, to avert so shocking a catastrophe.

But in lamenting the general torpor which prevails at this tremendous crisis, justice calls upon me to notice the many proofs of zeal and exertion which have been displayed by this Country. It is impossible for an Englishman, who retains any thing of the character which that long respected denomination imports, not to discover with satisfaction, and, indeed, with exultation, a striking difference between this Country and the other States of Europe, at the present awful crisis. We are the only People who have displayed any thing like energy, and from the success which has hitherto attended our exertions, it is easy to infer what we might do if we were fully to unfold our Native Character. But I think it my  
duty

duty to take off the mask of flattery, and to tell my Countrymen, that if they would save themselves and the rest of the World, they must boldly look this Jacobin System in the face. They must encounter it with all the hatred and indignation which such a compound of Vice, Perfidy, and Malice, ought to inspire. They must be on their guard against its insidious arts and its hypocritical disguises, as well as against its most open and violent attacks. They must oppose with unabating ardour, and treat with just severity, all persons, of whatever description, who favour its progress. They must lay aside, with regard to such persons, that ridiculous squeamishness, which assumes the specious epithet of Moderation\*, but which is, in reality, but a symptom of weakness and of timidity. To act with moderation, while the battle rages, is the ready way to ensure a defeat.

Sir, upon the event of the Contest in which we are engaged (I mean not merely our *Military* Struggle, but

---

\* It would be an useful, though a very displeasing task, to trace the numerous instances which might be produced, to prove that, even in this Country, an absurd and ruinous affectation of liberality has assumed the place of that manly decision and energy, which alone are calculated to avert the ruin which stares us in the face. I will mention one of those instances, which cannot be stated without exciting astonishment. It is notorious, that till very lately the various Departments of Government have contributed, by their Advertisements, to the support of those very Papers, which have for years been labouring in a Cause, the object of which is the overthrow of all established Government. That this mischievous system of Suicide has been at length renounced, and that we no longer see the Columns of these Papers teem with such Advertisements, may be attributed, Mr. Editor, in a great degree at least, to your salutary admonitions.—Let Government and its Friends (who, thank Heaven, are infinitely the most numerous, though infinitely the least active part of Society) adopt, even now, a sufficient degree of energy, and the Country will be saved.

our *Moral Contest* with the System of Jacobinism itself), depends the important question, Whether human existence, which has always been considered as a subject of thanksgiving, shall be a blessing or a curse! The die is now cast, and the fate of Civil Society is staked upon it. The Enemy has passed the Rubicon, and he will destroy us if he be not destroyed. There can be no compromise, no capitulation. ALL must either be *saved* or *lost*. In such a conflict, there are but two descriptions of persons—Friends and Foes. Whoever is not for us, is against us. In this High Treason against Society there can be no degrees of guilt. All are principals. Even lukewarmness is a high crime and misdemeanour, as it leads to the most fatal consequences. Then let us hear no more, at such a time, of amiability and gentleness—of candour, liberality, and moderation—of conciliating, mild, and generous feelings. Such qualities are now not virtues, but vices. They tend only to stifle energy, to frustrate exertion, and to accelerate ruin. They will disqualify us for the contest, expose us to contempt, and give the adversary a decisive advantage over us. They are, in short, but other names for pusillanimity and treachery. When the Enemy is at the gate, and preparing to plant the ladders against the walls, the duties of a good Citizen are, vigilance, firmness and intrepidity. Whoever refuses to join in vigorously repelling the attack, is either a Coward or a Traitor, and, instead of having any claim to liberality or indulgence, deserves the scorn and execration of mankind.

I am, Sir,

Your's, &c.

CATO.

TO

## TO THE EDITOR OF THE ANTI-JACOBIN.

SIR,

I AM indebted to a MEMBER of the NATIONAL INSTITUTE for a Description of a very extraordinary Plant now growing at *Paris*. As it was unknown to *TOURNEFORT*, and has not even been noticed by the laborious *VAILLANT*, in his *Botanicon Parisiense*, I flatter myself the inclosed account of it will gratify such of your Readers as are admirers of the Sexual System of *LINÆUS*.

HORTENSIVS.

DIRECTORIA, *C. Pentandria*. *O. Polygynia*. L.

**CALYX.**—Pileus, lanatus, scaber, campanulatus, ruber (1), cauli lignoso, aphylo, longissimo, erecto, superimpositus. Cauli (2) liber deest.

**COROLLA.**—*Petala* quinque, lanata, sericea, plumosa, colore cæruleo albo-rubro nitidissima. Liliaceæ Capeti corollæ omnino dissimilia.

(1) The Author, very properly, I think, notices the colour both of the Calyx and the Corolla. It should, however, be observed, that this is contrary to the usual practice of Botanists, who never notice colour, because they say it makes no part of the character of Plants. See *ROUSSEAU'S* Second Letter on Botany.—*N. Scriblerus Anti-Jacobinus*.

(2) The French often plant this stem in the ground, as the English do the Maypole. It is singular, that this stalk of the *Directoria*, though leafless and rotten, has, in the *Néologisme* of the Moderns, acquired the name of a Tree; and, though without an inner bark (*Liber*), is called *Arbor Libertatis*; ut lucus à non lucendo.—*N. Scrib.*

STAMEN.

**STAMEN.**—Quinque corpuscula, sesquipedalia, carnosæ, distincta, retroflexa, tunicata, quinquennalia. Unum sæpissimè abortit. *Anthera*; globosa, unius uncie plerumque ponderis.—(Vide *Pistillum* de usu *Antheræ* ad Fructificationem.)

**PISTILLUM (3).**—*Germen* lignosum, clavatum, oblongum, reflexum.—*Styli* innumerabiles.—*Stylus*; tubus cylindricus, trium fere pedum longitudinis, teres, lævis. Ad basin, germi affixus. Ligula, coriacea, fibulata, tubo subnectitur. Virga, longa, rigida, stricta, germi inserta, ad apicem styli extendit. Stylo laterale foramen ad basin. Filamenta plura foramen circumambiant. *Stigma*; trigonum, ensiforme, acuminatum.

Ut fructus maturetur, stamen, inclinatum, antheram pistilli stylo inserit. Ibi polline granulato circumfusa paulim requiescit. Mox pollen motu filamentorum foramen laterale circum-ambientium concussum, antheram longè protrudit. Quædam pistilla, germine et stigmate carentia, partes inferiores lignosas, rotatas, habent. His anthera insita aut major communi est, aut gravis est polline, quod matura demittet, elasticè explodens (4).

**PERICARPIUM.**—Biloculare involucrum, humi serpens, altero loculamento 250, altero 500, *capsulas*, appendiculatas, linguiformes, geniculatas, quasdam etiam campaniferas, continens.

**SEMINA.**—Innumerabilia, mucronata, cuspidata, lanceolata, dolabriformia. Directoria *caulem* scandentem habet, altissima petentem, plantis inferioribus sustinendum.

(3) Lege, meo periculo, *pistillum*.—N. Srib.

(4) Vide Linn. Phil. Bot. p. 53, 56, 90.

*Folia* papyriformia, quadrata, lineis variis inscripta. Solo granifero, vinifero, aurifero, gaudet. *Ædēs* maximas, palatia, templa obumbrat. Gallis notissima est. Horto Luxemburgensi-Parisiensi luxuriat. In aliis Europæ Continentis partibus languescit. In Hollandiâ et Italiâ non sine culturâ viget. Horto Kewensi, plantis rarioribus abundanti, abest. Unum stamen et quædam capsulæ nuperrimè in Guianam deportatæ sunt. An ibi fructus proferant, in dubio est.

**QUALITATES.**—Amara, nausea, hæmorrhoidalis, purgativa.

**USUS.**—Plantarum medicinalium optima. Calyx insani-entibus accommodatissimus pileus. Antheræ maximæ, cultello chirurgico celerius, membrum amputant. Ex minimis antheris anodynæ fiant pilulæ, quæ somnum (*æternum*, si opus sit) promoveant. Stigmata ad venæ-sectionem paratissima. Folia papyriformia sæpissimè assignata ad corpora, nimîâ pinguedine superbientia, justo regimine castiganda. Semina dolabriformia morbo-regio laborantibus pro remedio habentur. Capsulæ ursi esca gratissima (5).

Ut omnia uno verbo dicantur, Directoria, apud Francos, (uti Cocos, arbor celeberrima, apud Indos), vestitûs, domûs, cibi, vices supplet.

---

(5) Vide the Story of the Swiss Bears attempting to devour a Deputy at Paris.

## POETRY.

## ODE TO A JACOBIN.

## FROM SUCKLING'S ODE TO A LOVER.

## I.

UNCHRISTIAN JACOBIN, whoever,  
If of thy God thou cherish ever  
One wavering thought; if e'er his word  
Has from one crime thy Soul deterr'd :  
Know this,  
Thou think'st amiss;  
And to think true,  
Thou must renounce HIM all, and think anew.

## II.

If startled at the *Guillotine*  
Trembling thou touch, the dread Machine;  
If, leading Sainted Louis to it,  
Thy steps drew back, thy heart did rue it:  
Know this,  
Thou think'st amiss;  
And to think true,  
Must rise 'bove weak remorse, and think anew.

## III.

If, callous, thou dost not mistake,  
And murder for mild Mercy's sake;  
And think thou followest Pity's call  
When slaughter'd thousands round thee fall:  
Know this,  
Thou think'st amiss;  
And to think true,  
Must conquer Prejudice, and think anew.

## IV.



## IV.

If when good Men are to be slain,  
Thou hear'st them plead, nor plead in vain;  
Or, when thou answerest, if it be  
With one jet of Humanity :

Know this,

Thou think'st amiss;

And to think true,

Must Pardon leave to Fools, and think anew.

## V.

If when all Kings, Priests, Nobles hated,  
Lie headless, thy revenge is sated,  
Nor thirsts to load the reeking block  
With heads from thine own murd'rous flock :

Know this,

Thou think'st amiss;

And to think true,

Thou must go on in blood, and think anew.

## VI.

If thus, by love of Executions,  
Thou prov'st thee fit for Revolutions;  
Yet, one atchiev'd, to *that* art true,  
Nor would'st begin to change anew :

Know this,

Thou think'st amiss;

Deem, to think true,

All Constitutions bad, but those bran new.

## FOREIGN INTELLIGENCE.

TURIN, MAY 26.—ON Thursday the 24th instant, being his Sardinian Majesty's Birth-Day, the Royal Family came to *Turin* to receive the usual compliments.

VOL. II.

P P

Although

Although the day passed without any disturbance of the public tranquillity, the Government was not without very serious alarms, having received information of a plot to surprize the Arsenal while a considerable part of the Garrison was on the Parade. These interior movements are no doubt connected with those which have been passing on our Frontiers for some weeks past, and which do not yet present the appearance of being quelled so soon as was hoped: it has indeed for some days been reported, that the Insurgents at *Carosio* would be dispersed, in consequence of an arrangement between the Sardinian and Genoese Governments, by the mediation of the French; but that idea has dropped.

Intelligence has been received here from *Paris*, that the Directory means to increase the Army of Italy to Fifty Thousand Men complete, and for that purpose to send twenty-five thousand from France. This intelligence appears the more probable, as it agrees with an accurate calculation of the number of the French Forces which have remained in Italy since the late embarkation, which certainly do not exceed 25,000; and they are so much scattered, that (excepting only *Mantua*), there are not 5000 together in any one point. There is an idea of the French having the intention of forming a Camp in the *Alexandrine*, and that besides the Citadel of *Alexandria*, which they have continued to occupy since the Peace, they will demand the City for their Headquarters.

The French Convoy sailed again from *Genoa* on the 17th, and were detained by a contrary wind, so that they were in sight of that Port on the 19th. A Letter from *Oneglia*, dated the 21st, says, that the Convoy having a strong North-West wind, which was contrary to their destination,

destination, had anchored off *Oneglia* on Sunday the 20th; that it consisted of Seventy-four Sail of Transports, escorted by one Frigate (the *Serieuse*, of 36 guns), and two Genoese Gallies. There is no doubt that their first destination, on sailing from *Genoa*, was to the Westward, and not, as has constantly been reported, for *Ajaccio*; for had they been bound to *Corsica*, a North-West wind was favourable.

The Fleet, which is represented to have a prodigious quantity of ammunition on board, has certainly much less than three months provisions, which might afford a proof that they do not intend to pass the Straits. They had been obliged to put several hundred Troops on board each of the Ships of War; add to which, that the Troops on board the Transports were so crowded, that the scurvy broke out amongst them, even before they quitted the Port of *Genoa*.

RASTADT, JUNE 6.—Accounts have been received here of the issue of the first Conferences held at *Berlin*. The disinterestedness of the two Great Courts of Germany will make a great impression upon every German who is here, according as they have had the preservation or the dismemberment of the Empire in view. *Baden*, *Wurtemberg*, and *Hesse*, naturally fear that the acquisitions promised them by the French will be called in question. There would certainly be something hard and unjust, in wishing to deprive the two first mentioned Houses, of a moderate compensation; but it would lead to nothing good, to aggrandize them at the moment they have been forced to make promises to France, the accomplishment of which might prove of the greatest disadvantage to Germany in general.

Nothing is yet known of the result of the third Conference which M. de COBENZL, has had with the Ex-Director. Another Courier has been sent to *Vienna*, which leads to the presumption that the Negotiation is going on. M. de COBENZL is at *Selz*.

It has been announced, that the Director REWBELL affects at present to have entirely changed his system; consequently, he has abandoned the idea of subjugating all the Powers of Europe, whom he is about to treat as if the thing was already done:—The language of SIEYES is to correspond with this system of benevolence.

M. de NEUFCHATEAU has said, that JEAN DEBRY was at Paris on the 30th, and that he expected him very shortly. He added at the same time, that although the Mission which had brought him to *Selz* had nothing to do with the affairs of the Congress, he did not the less interest himself about them. It is supposed, however, that, although he is settled on the opposite Bank, the Negotiation of the Empire will be carried on under his direction, as well as that with which he is ostensibly charged, of which nothing is known. M. de NEUFCHATEAU has said, that JEAN DEBRY will bring with him a satisfactory Answer to the Deputation. It is believed that the former will be more in the secret, as to the views of the Directory, than the other two Ministers who are about to play a part here.

---

The following is an Extract of a Private Letter from *Paris*, dated June 18.

BUONAPARTE sailed from *Toulon* on the 19th ult.—The real place of his destination is not yet known; some send him to *Portugal*; some to the *Brazils*; some to *Egypt*;

*Egypt*; some to *England*; and others, to the assistance of PASSWAN OGLOU. It is astonishing that the destination of such an Armament should have been so well concealed.

A great change will soon take place in the Administration here. TALLEYRAND wishes much to remain. He labours, he negotiates, he intrigues, to gain his point, but it is said that he is destined for the Embassy to the *Porte*.

The Jacobins are acting the part of the dead Man at this moment; however, they work secretly. They are waiting till TREILHARD pronounces himself in the Great *Tripot*, in order to determine on their future conduct.

The young men of the Requisition are daily arrested: every one is oppressed and persecuted in the most arbitrary manner. The Police is a true Inquisition—its Officers fill all the squares, all the streets, and occupy even the houses of individuals. The situation of People of Property is insupportable. The Government uses all the means in its power to force the People to celebrate the *Decades*, to forget *Sundays*, to frequent the market-places pointed out and fixed in the *new Calendar*, and to make use of the new weights and measures. But they persist in their old customs with an obstinacy which nothing can overcome; and the Government reaps no other advantage from its efforts, than the public hatred. It is ignorant, that the more efforts are used to deprive the People of their customs, the more they appreciate them. But authority intoxicates and blinds, especially those who usurp it, and who were never made for it.

Nothing can be more ridiculous and curious than the composition of BUONAPARTE's Army. Such heterogeneous and discordant elements were never before seen:—Aris-

tocrats, decided Royalists, Republicans, Sea-Officers of the old Government, as well as of the new;—Young Sailors, Geometricians, Naturalists, Astronomers, Musicians;—In short, it is a second Noah's Ark. It is the first time that such a retinue has gone to War; and indeed every body asks, like CACAMBO, what Kingdom are we going to conquer? We are only embarrassed as to the choice.

The English continue to ruin us. They were, however, unsuccessful at *Ostend*; where, it is said, near 1000 of their Troops were made prisoners; but unfortunately not until they had caused us a loss which cannot be repaired in twelve years. They burnt nearly 250 houses, inundated four leagues of Country, by destroying the Sluices, and burnt every thing in the little Bason. The great one did not suffer so much.

The Troops murmur at the choice of TREILHARD. They wish to have a Military Man, and begin to grow tired of obeying a Directory composed of Men of the Pen.

The Port of *Brest* is shut to all Neutral Nations.—We are on the eve of a War with the ungrateful *Americans*. We capture their Vessels, and declare them lawful Prizes.